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WEEKLY REVIEW.

— Just when it seemed to have been completely arranged through the intermediation of M. Thiers, that France should have an armistice of 25 days in order to choose a Constituent Assembly, we are suddenly informed that Paris has chosen to vote on her own hook, has actually voted by nine to one that the existing Government in Paris shall be maintained, and that M. Jules Favre, satisfied with this triumph, has sworn not to yield an inch of territory; and M. Thiers has been recalled to Paris from Versailles. Thus the half a million of voters in Paris coolly set aside the ten millions of France, and arrogate to themselves the right of determining the destiny of the country. They have at all events determined the destiny of Paris, all hope of saving which seems now at an end.

— A few months ago the *Overland Mail* supplied its readers with a handsome map of what was then the seat of war. It has now furnished them with a capital map of Paris and its environs. A study of this map helps one to understand in some degree the confidence of the Parisians. We do not suppose there ever was a large city so defended as Paris is. The Prussians have invested and blockaded the city; but for all purposes of assault and even of bombardment they are still at a distance from it. A number of miniature Ehrenbreitsteins stand round about it, and require to be themselves besieged and taken before the siege guns of the Prussians will be within reach of the populous parts of Paris. Fort Valerien is nearly seven miles from the Tuilleries and Fort St. Denis is six; those that girdle Paris on the south, about five. In the mean while it is not easy to see what the 400,000 soldiers in Paris will be able to do except to consume food. The great question is that of provisions. The Prussians have been persistently successful in their sieges, so far; and we do not expect that Paris will prove an exception.

— The intimate connection between pilgrimages and cholera in this country has often been pointed out. The rise of Asiatic cholera in Bengal about the year 1816, is traceable to such a cause. We have several of these cholera centres in Western India, chief among which is Punderpoor. For several years, these gatherings have not been attended by the outbreak of disease in any violent form, and the improvement is attributed to the judicious sanitary measures employed. Now however comes the sad announcement that cholera has broken out among the pilgrims assembled for the worship of the god Vithoba at that shrine, and five hundred have already fallen victims. On Tuesday last the pilgrims would be leaving for their homes, and would take up their line of march along every route east, west, north, south,

and it is to be feared that the cholera god whose 'darshun' they have been favored with at Punderpoor, will insist upon accompanying his votaries. Attempts are to be made to keep them from entering Poona. What about Bombay? what about hundreds of other places in the Presidency? And would such attempts be successful?

— His Infallibility is in deep distress. He issues a Protest, in Latin of course, addressed to the Cardinals. Thus it begins:

"Beloved Son, Salutation and Apostolic Benediction.—Our Lord Jesus Christ, who humbles and elevates, mortifies and vivifies (Kings, chap. 2, verse 6), scourges and saves (Tobias, chap. 13 verse 2), has recently permitted that this city of Rome, the seat of the Supreme Pontificate, should fall into hostile hands, as well as the remaining portion of the Pontifical State which the enemies had for some time considered it expedient not to usurp. Yielding to the impulse of our fatherly love towards our beloved sons, the Cardinals of the Holy Roman Church, and seeing in them co-operators in our supreme Apostolate, we have this day resolved in our mourning and sorrow, to declare to them as is required by the duty of our ministry, and as even the voice of our conscience urges us to do, the inmost feelings of our soul, which make us to detest and publicly and openly to reprobate the state of things now existing. We, who, although unworthy and undeserving, exercise the power of the Vicar of Our Lord Christ on earth, and who are the Pastor over the whole House of Israel, find ourselves now practically wanting that freedom which is absolutely indispensable to us in order to govern the Church of God, and to maintain its rights; and we feel it is our duty to issue this protest, which we moreover intend to have published, that it may be known, as it is proper that it should be, by the whole Catholic world. And when we assert that this freedom has been ravished and taken from us, our adversaries could not reply that this complaint and this declaration are without foundation. Indeed, any one who possesses good sense will understand and confess that having no longer that supreme and free power, in virtue of which we enjoy the right of our civil *principate* in the use of public means of conveyance, and in the public circulation of letters, and being unable to trust the Government who has arrogated this power, we are really deprived of the necessary and speedy way, as well as of the free faculty of treating the affairs, which the Vicar of Jesus Christ and the common Father of the Faithful, to whom his sons so numerously come from all parts of the world, must treat and administer."

THE following has been handed us for publication:

The Christian (and Army) Prayer Union. Besides members in thirty up-country stations nearly 50 persons have joined this union in the Bombay presidency. It is requested that those who have not yet done so, and who wish to become members, will send in their names, as asked in the circular; in order that a list of names may be made out for the private information of those forming the union.

In answer to enquiries, it may be here stated that there are no prayer meetings in connection with the union, but at the same time there can be no reason why those living near to each other, (if they should so wish

it,) should not meet together on Saturday evenings. This, would, of course be a matter of private arrangement.

WE have been favored with copies of "*The Indian Critic*" a weekly Anglo-vernacular journal, just established in Bombay.

A LETTER signed "Ad Absurdum" has been sent us. As the matter treated in it is not of a public character, we have made it over to the gentleman for whose enlightenment it seems specially intended.

AT a recent meeting of the Association for promoting the Unity of Christendom, the Rev. T. Hugo, rector of West Hackney, preached a sermon in which he thus referred to the visit of the Archbishop of Syra: "For his own part he (Mr. Hugo) had felt completely overpowered—he could hardly realize the blessedness of feeling that he, a poor priest of a Church which had hitherto been remarkable for its insularity, had received the right hand of fellowship from the representative of the greatest and oldest body of Christians in the world. When he felt the kiss of that holy man upon his brow, he could only repeat the words of the aged Simon, turning them, however into a prayer, Lord let now thy servant depart in peace!"

THE Jesuits, says a German paper, have for 18 years been pursuing a deeply laid plan, which they have lately matured. New pecuniary resources to supply the place of those which would be cut off by the loss of the Pope's temporal power, had to be found. All clerical possessions are to become the common property of the whole Catholic Church. In order to effect this, the right of disposing of them must be placed in the hands of a single person—the Pope, and this end is now secured by the dogma of Infallibility. The bishops, abbots, and chapters are now placed in a position which renders it impossible for them to assert their claims to the separate enjoyment of their possessions. Of course, if the Pope is infallible in all his official acts, good Catholics should rejoice to place all their estates at his disposal, and he should be considered master of all the Church's property. But will they? The last Mail brings word that the Jesuits have been expelled from Marseilles.

THE Rev. J. Long of Calcutta has been again among us, seeking to recruit his health and also seeking such information as will help him to fight the battle of the Bengal ryot. We think if some of our Natives friends whose lists of grievances may be measured by the yard, would visit Bengal and make themselves acquainted with the system of quasi serfdom in which Lord Cornwallis's

fatal policy left the Bengal ryot, they would find reason to congratulate the remainder of India on the large measure of liberty enjoyed.

Mr. Long has been seeking to make collections of Native proverbs current in different parts of India. We understand that it is his intention shortly to bring out a work is Bengali exhibiting Christian Truth in Oriental Dress, "Christiya Tutva Purbadesh Beshe." The following statements are made in the prospectus of the work :

All Orientals are fond of apologue, fables, and figurative language, and love to clothe ethical and religious truth in the graceful and pleasing drapery of metaphor, thus engaging the attention, impressing the memory, and strewing the path to abstract dogmas with flowers; even dictionaries have been composed by them in verse.

The Bible, as an oriental book is imbued with this spirit, as is exemplified in the lyrical odes of the Psalms, the proverbial writings of Solomon, the dramas of Job, and Solomon's song; while of our Lord it is said,—without a parable or simile spake He not to the people; He represented moral and spiritual truths by imagery drawn from nature, the relations of society, and the common occupations of men.

While parts of the Bible, from the Historical and Geographical references, as well as from frequent allusions to the Jewish system, must be obscure to the masses of India; on the other hand, there is an ample storehouse in the figurative language of Scripture, as well as in its emblems and similes, drawn from God's glorious and open picture Book, the familiar scenes of Nature, which none observes with more interest than the Indian peasant, calculated to interest an Oriental race, as well as to make its great doctrines more intelligible to them.

In India, where a Christian Vernacular Literature is rising to great consequence—where Native Pastors are rapidly on the increase, where Christian Vernacular Education is becoming one of the great needs of the day, and where the mode and manner of Missionary Preaching to Orientals is of great consequence, there is a wide field opened for works of this description.

This Manual is designed as a contribution towards supplying this want, and is constructed on the following principles :

(2) A selection of texts illustrating Christian truths in their Doctrinal and Ethical variety by emblems, metaphors, and proverbs to be committed to memory in schools and form the subjects of short addresses to village congregations.

2. Brief notes and comments on these texts, pointing out the applicability of the emblems as illustrative of Biblical truths, accompanied by illustrations drawn from natural objects, Scripture History, from Oriental Proverbs Sayings, and Similies.

The author has found of great use to teachers in school, as well as to Catechists preaching to the heathen or to Native Christians; and some of them might form useful popular tracts for distribution.

Ample use has been made of such works as those of Boyle, Wemyss, Jones, Gotthold, Harris, Greenhill, Burder, and Kitto, on Scripture Similies; while in Sanskrit and Arabic, reference has been made to the Prabodh Chandrody, Chanyakea Sloke, Piti Shatak, Drishtanta, Ramayan, Bhagavat Gita, Freytag's Arabic Proverbs, the Gulistan, Bostan, Mason Good, Trower's Scripture Similitudes, Nicolson on Solomon's Proverbs, explained and illustrated from other parts of Holy Scripture, Keach's Scripture Metaphors, &c., &c.,

We should think a work corresponding to the description here given might be useful in several of the vernaculars of India, and perhaps it would be as well to print it first in English, with a view to polyglot translation.

The following piece of information is given by a contemporary :

"There is a great Sadhoo now at Akulkote—a holy man of subdued passions and contemplative habits, who is visited by the devout from all parts of the country. He seems to have attained an unprecedented sanctity even for a Sadhoo. We are informed that he is so thoroughly purged from human depravity that he can eat beef and drink brandy without in the least impairing his sanctity or marring his purity. He is consequently a standing miracle."

Bombay is now rejoicing in the presence of a personage whose description corresponds with the above; a *bawa* who, with his disciples, has taken up his residence in Kamatipoor, and is daily visited by throngs not only of Hindoos but of Parsees and others,

anxious to share in the benefits, temporal and spiritual, dispensed by him. One well-known Native gentleman, high in Government employ, has (we are told) given Rs. 500 as a thank offering for blessings received in his family in answer to prayers addressed to this holy man. All the day long people of different castes are seeking to get a glimpse of this new avatar, to prostrate themselves before him, and present their gifts. He himself is of course indifferent to worldly goods, but his disciples condescend to receive what is offered. He is superior to all caste distinctions; eats with mangs or mahars without receiving defilement, though Brahmins are proud of the privilege of eating with him. Who he is, whence he comes, what proofs of holiness he has given,—people seem not to be informed. It is sufficient to hear what his disciples say about him, to become a believer,—unless one has some special armour of unbelief.

We do not know whether any thing analogous to what is called discipline in Christian churches, is to be found among Masonic bodies. John Barron, sentenced to transportation for life on account of systematic and long-continued frauds, at present an inmate of one of our gaols, was detected by the Superintendent the other day writing a letter to his sister. This letter has been published and it is quite a study in its way. The deep rascality of the man is evident in every line. As is often the case with unprincipled men, he thinks that all other men are as unprincipled as himself, and that you have only to rub the varnish of honesty with silver or gold, and you will find yourself in communication with a brother villain. His sister is commissioned to furnish him with the means of escaping from gaol, and going in disguise to another Presidency, there to set up business under an assumed name. He gives her the names of some half a dozen persons in various positions who, he says, are masons and therefore sure to help. Of course, we are not going to attach the slightest importance to the belief which he expresses that they would aid him. We fancy that most of them would soon undeceive the sister and refuse to have anything to do with the plot. But what seems to us noticeable is that he evidently regards himself as a mason in good standing, one who can appeal to the bond of brotherhood between him and other masons. But is it really so that a man can be what Barron has been shown to be, and still claim the privileges of masonry? Have the laws of masonry so little in common with those of God and with those of the State, that a man may notoriously violate the latter, and still be recognized and sustained by the former? The masonic laws are for the most part kept secret, so that an outsider is not competent to speak regarding them, except so far as an incident like the present gives negative testimony concerning them. Is there then discipline among masons? We know that a man who breaks his masonic oaths is likely to be excommunicated; but the letter of Barron does not intimate the slightest suspicion on his part that the violation of moral laws has any such result.

There are some who would persuade us that all religion is worthy of respect. True religion, the worship of the true God, is elevating; but false religion is debasing and

is undoubtedly the greatest curse known to mankind. It is the tendency of all earnest worship to transform the worshipper into the likeness of that which he worships. Can any thing be more appalling than the glimpse given in the following extract, of a form of Hinduism? The extract is from the *Bengal Christian Herald* :

"Another Poojah has been celebrated in Bengal since our last issue. The Kally Poojah is a dark festival indeed—destitute of any consideration to relieve the mind. It is openly and professedly and as the very name signifies, a service of an ideal power of darkness. The goddess is represented, not as engaged in a heroic combat like Doorga, but as sporting in gore, and revelling in the slaughter of the vanquished foe. The following translation of the *dhyān*, or the figure to be mentally contemplated and the words to be uttered in commencing the worship will itself show that nothing can be more diabolical, nor anything more debasing to human nature in matters of religion.

"The Dhyān of Kally: "Om: let the worshipper meditate on the heavenly Kalika terrible, of a fierce countenance, her right leg stretched forward with hair dishevelled four-handed, decked with a necklace of [severed] heads, holding in the lower of the two lotus-like left hands a head just chopped off and a sword in the upper, and exhibiting fearlessness and promise of boons in the lower and upper right hands, and black in colour like a great cloud, and in a state of nudity, besmeared in the blood gushing out of the severed heads about her neck, a couple of horrible corpses serving as ear-ornaments, terrible in her teeth and fierce in her face, * * * * wearing the hands of the dead made into a waist-band and smiling in the face, grinning with the teeth and having locks of hair hanging loosely, standing over the heart of the great god in the form of Shiva, surrounded on all sides by jackals barking terribly, endowed with three eyes like orbs of the rising sun, * * * * looking gratified with pleasure, and smiling in her lotus-like face. Thus let the worshipper meditate on Kally dwelling in the cemetery."

SOME years ago the public attention was called to the existence of a Society for the salvation of heathen infants by procuring their baptism; a Roman Catholic Society, formed on the continent; and extracts were given from the reports of those who had been employed by the Society in China, showing how many they had been the means of saving surreptitiously, by professing to treat such children medically, and then applying water to them, muttering inaudibly the baptismal formula. We remember having remarked at the time upon the horrible parody of Christianity that was implied in this. It would be difficult to conceive of anything more strikingly in contrast with the commission given by Christ to his disciples, the Gospel preached by them, in a word the religion of the Bible. However, these notions are tenaciously held by many in the Romish Church; and the representatives of that church in China seem to have had it specially impressed upon their consciences that they were to seek in this way to save the souls of the children of idolaters if they could not save the idolaters themselves. There is too much reason to believe that the recent terrible outbreak in Tien-tsin was occasioned by the conduct of the sisters of charity influenced by this unhappy superstition. The Rev. J. S. Burdon, of the Church Missionary Society, Peking, in a letter dated June 30, says :

"The cause of this terrible tragedy, I believe, is the same as that which has caused riots of less dimensions elsewhere, namely, the intense hatred borne by the literati to all foreigners. The occasion was the action of the Romish Sisters in purchasing a large number of children, many of whom have died soon after admittance to their establishment. I was told that from twelve to twenty coffins were taken from their hospital

daily. The reason of this great mortality was, it is said, the presence of an epidemic in the school, joined to the Sisters' habit of purchasing moribund children for the purpose of baptizing them, and so saving their souls. The latter custom cannot be too strongly condemned, not only on the ground of the miserable superstition evinced by it, but on the ground of its rousing the suspicions of a people ready to believe the wildest rumours connected with such frequent deaths of Chinese children under foreign hands. Designing persons soon set these rumours afloat in Tientsin.

If these poor women had received their religious instruction from the inspired Word instead of from the priest, they would have learned that the blessing of God is never granted to underhand proceedings, or to anything involving dissimulation. They would have learned also that the dying infants of heathen can safely be left to the tender mercy of our God; and that salvation is not connected with a formula.

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CONVERSATIONS BETWEEN A BRAHMIST AND HIS FRIEND.—VI.

Brahmist. Far be it from me to hinder any who are disposed to examine the evidences of this or that system of religion, said to be revealed, from doing so. Study the evidences of Christianity if you are minded to do so. These evidences are, I think, easily met by one consideration: I find in the revelations of my own mind, when I shut myself up to that source, a sufficient response to the needs of my nature. I need to know that there is an all-wise Being at the head of universal affairs; a loving Father, intent upon our own good, and willing to have us address him in humble trust; that there is to be a future state of existence in which the evils incident to this shall be rectified; I need to know how I ought to conduct myself towards my fellow men, and how I can become better than I am. Well, I find in myself the satisfaction of these needs. My mind and heart give me all the assurance that I really need for my guidance. Having this, it seems to me most unlikely that God should go out of his way to communicate to certain parties, in an age and in a country very distant from mine, information regarding these matters to be at last communicated to me for my guidance. Why speak to me in my own soul, in my own moral and mental constitution, if the supernatural way had been chosen by him? Or why choose the supernatural way when the natural way suffices?

Friend. This logic seems unexceptionable, and I can well understand that having this internal light, you should give yourself little trouble to examine the claims of a system like Christianity. If I had the same light and the same assurance, I think I should remain in your happy contentedness. And at times I do feel as though I had no needs requiring a supernatural revelation to satisfy them. But we do not seem to be all fashioned alike. Pardon me if I appear to be arguing in a circle and coming back over and anon to the same point; but some how or other, my mind still reverts to the countless millions in our land, and in other lands, who, generation after generation, for thousands of years, have been without this internal light.

Br. They have not chosen to follow this

internal light. But I believe there have always been individuals, for instance, the Rishis in ancient times, who kept themselves unspotted from the reigning idolatry and in the deep repose of their own minds found this all-sufficient light.

Fr. But here is my difficulty. Allowing that that light was all-sufficient to themselves, it did not suffice for others; the religion of the land remained what it was; idolatry, polytheism, superstition were not abandoned; the great mass of mankind remained unaffected by the internal revelation made to those holy men. And the question comes back—pardon me for restating it—is it altogether unreasonable to suppose that God would provide a remedy more fitted to take hold upon society? You have very kindly and very wisely answered this; but after all it seems to me that the considerations which you advance are simply calculated to have weight with minds that are fashioned in a mould like your own; the problem as regards the great majority of men remaining unsolved.—By the by, there is a question I want to ask you. What class of persons have you found most ready to embrace the Brahminist views? The common people, the uneducated? Or is it chiefly among the educated that you have found converts?

Br. Among the educated. I think I hardly know an instance of the adoption of our views by an ordinary, ignorant Hindoo.

Fr. And I suppose, when we speak of education, we mean that education which has come in with the English, geography, astronomy, history, philosophy, &c. as taught by Europeans.

Br. Yes; there are few, if any, in our Somaj who are not acquainted with English.

Fr. It looks then very much as though our Brahminism, our Theism, had been derived from the West. English literature and English arts have brought our minds into a state in which they can readily lay hold on these doctrines which you think are intuitive. It needed the powerful mediation of English culture to bring us acquainted with our own intuitions.

Br. You know how it is. We naturally inherited the prejudices and soul-darkening superstitions of our ancestors, and needed to come in contact with some system that would show us the falsity of these, before we could be prepared to interrogate our own minds with safety.

Fr. Does not this show that the light of nature is, as regards the great bulk of mankind, effectually obscured and neutralized?

Br. Well, it might show that and yet not show that there is such a thing as a supernaturally revealed religion.

Br. But this wonderful culture which has been the means of so great redemption to the favored few, is not the culture of a theistic race, but of a people who believe in a supernatural religion. Underlying English literature there is every where the recognition, in some form or other, of Christ as the light of the world. There is theism in the literature, as there is also pantheism and atheism; but the literature is not theistic; England has not been made what she is by theism. The land is full of churches. The great majority of the people are nominally at least, consecrated to Christ from infancy. There is a mighty activity of religious principle there. A hundred fold more copies of

the Bible are printed than of any other book. Now is it not a little surprising that the influences which have been the means of convincing you that the light of nature suffices, should have had no such effect upon those who have been subjected to them all their days? I concede, you remember that there are theists or deists there; but the point is that they are but a minority, even among the leading minds of the country.

THE WORD THAT JUDGEETH.

Among the last words spoken by the Lord Jesus to the Jews of Jerusalem, before they laid hands upon him to put him to death, were these: "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself". The word of Christ which is not received as the word of God, not embraced by faith, not permitted to control the heart and the life, but is treated as a common word that we may disregard with impunity, that very word shall come forth as both a witness and a judge against the unsubmissive person, be he a Jew or a Christian, and shall convict him of guilt before the universe. The word thus rejected shall judge the Jews who first heard it, and those who live in this 19th century. Happy are they who, without waiting for the last day, when conviction will come too late, bare their breasts to the sword of the Spirit, the word of the Son of God, understanding that it is the very word which shall meet men at the judgment seat in the last day, and suffer themselves to be now slain by it that they may also obtain new life by it.

This age has then present with it the very word that shall judge it in the last day. Would it not be well then for this age to get itself prejudged by this word and to ascertain before hand, in this day of hope, just what measure and manner of condemnation this word is to pronounce upon it, if it continue unchanged?

There are some in this day who affirm that Christ was an eminently good and wise being, felicitously endowed, well fitted to be a teacher of men, but not to be regarded as a supernatural being from another world, nor as an infallible being. Out of the golden treasury of his words we are to take that which is suitable for our age, and that which is unsuitable we may profitably neglect, substituting such light as has specially been given to this age. But if Christ's testimony is worth any thing at all, it may not be with impunity rejected when it tells us that his word is the very word of God, not to pass away when even the heavens and the earth pass away, but to judge mankind at the last day, a day later than we have yet attained to. An awful responsibility does he take upon himself who says to this word of Christ: "Go thy way, if thou shouldst meet me at the judgment day, I will confute thee and show thee to be untrue, myself to be true." How recklessly do many assume this awful responsibility. On the side of Christ's word there is the mighty testimony of his works, of the voice from heaven, of the line of prophets speaking to each other from the summits of forty centuries, of his church so marvelously planted among the unbelieving Jews, of the destruction of Jerusalem and scattering of the Jews, of the triumphs of the Gospel in heathen lands, of the fulfilment of prophecy

during eighteen centuries, of millions upon millions who by it have been brought from the deep pit of sin's corruption to the freedom and blessedness of the Gospel; so much and vastly more on the side of Christ's word; on the side of thine, what is there? What mighty works testify that with thee is the truth? What voice from heaven declares that thy fancy is to come off conqueror? What words of thine have been the means of manumitting myriads of sin-struck souls? What prophecies of thine have been fulfilled in the face of all probabilities? Tremendous must needs be the tests to which thy word should be first subjected, if thou wouldst go with it in the last day to confront the word of the Son of God. Canst thou with it open the eyes of the blind? Canst thou raise the dead with it? Or control the elements? Or cast out from thy neighbours the evil spirits of covetousness and concupiscence and wrath? Or forbid their presence in thine own heart? Yet thou art ready to stake the destiny of thy undying soul upon the hope that thy word will prevail over Christ's at the judgment day. Thy word which says: 'I may be saved without the blood of Christ, without the righteousness or intercessions of Christ; Christ is not the only Mediator between God and man, the one only Way to the throne of God's grace; it is not true that the heart is deceitful above all things, or that all Scripture is given by inspiration of God, or that there is a hell, or that by the Gospel only is the knowledge of salvation. Over against this word of thine is the word of Christ which thou rejectest; it flashes no lightnings upon thee; but if thou wert not misled by that most deceitful heart of thine, thou wouldst see that Christ's word is attended by a royal cortege of evidences designating it as the word which shall survive all the wrecks of time and sit upon the judgment seat at last. Thy own word has loud acclaim in this day; many of the leading journals are doing their best to fortify it; a thousand critics come forward to falsify the words of Christ, to point out flaws and rents and patches in his Gospel (but their witness doth not agree); all the wonderful attainments and discoveries of the age combine to make it appear that this century of ours is endowed with pre-eminent wisdom compared with which the wisdom of former ages has more or less of childishness in it; a great galaxy of modern authors unite in assuring thee that the light of nature now shining is above the light of revelation, so-called, of earlier days, and that the present generation is competent to evolve its own Christ; trust therefore in thy new-found word which assures thee that the way of life is a broad way and the many go in threat; that God, in his love and justice, accepts men as they are, demanding no substitution, no atonement, no cross. Thus the age. But ask now the age to point out to thee its myriads reclaimed from degradation, misery, vice and moral ruin, to purity, peace and moral power; to show thee the inhabitants of many coasts redeemed from heathenism to the love of God and man. Let us see the triumph, of this modern evangel. Which of its evangelists has run the gauntlet of persecutions has forsaken all that he had, and given his face to shame and spitting? Surely the word that is to conquer Christ's word should give proof of its superior power; should do mightier works than were wrought by him; should prevail over this word and swallow it

up, as the rod of Moses prevailed over the rod of the magicians. The age (or the providence of God) has done many mighty works; it has tunneled the ghats and severed the continents and brought the whole world into a telegraphing chamber; but it has not solved the great problem of 'how man shall be just with God,' has not dethroned the god of this world, has not opened up a royal highway to the throne of God, has not banished the curse which is upon society, has not taken captive plagues and pestilences and famines and pauperism and intemperance, has not even exorcised the war-spirit, or erected a single phalansterium where men can live together in brotherly love and self-renunciation. The whole creation still travelleth and groaneth, waiting for the full redemption promised by Christ, the first-fruits of which are now in every land.

WHAT IS TRUTH.

The Pharisees also, with the Sadducees, came (Math. xvi. 1). These two bodies were widely sundered in their beliefs. Ritualists and Rationalists are not more opposed to each other than they were. The Pharisee thought the Sadducee little better than an infidel, and the Sadducee thought the Pharisee narrow-minded and mediaeval. Yet how naturally they come together and find a common ground, when Christ is to be encountered. They instinctively feel that here is something that, if it is allowed to advance, will keep away Phariseism and Sadduceism. The instinct of self-preservation drives them together. The kings of the earth set themselves against the Lord and against his anointed.

Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times. (3). Ye ask for a sign, and thus show your blindness; for signs, are all around you. Had they known the Scriptures, they would have found signs showing Jesus to be the Christ, in every place; the blind seeing, the lame walking, the mad reasoning, the wicked repenting, the publicans generous, the wrathful loving; yet they professed above all things to know the Scriptures, and claimed to possess an intellectual superiority that would make them quick to discern preintimations whether in the religious or the natural world. Our scientific men that profess to have such an insight into nature, and to be able to make wind charts and rain charts for all the earth, and to tell you the names of all the mountain ranges in the moon, and to measure from hour to hour the varying spots of the sun, only convict and stultify themselves by these evidences of their sagacity, inasmuch as they remain so many of them grossly ignorant of most remarkable signs occurring at their very steps, signs that bid them prepare for the coming of the Son of Man.

A wicked and adulterous generation seeketh after a sign. (4). Is not satisfied with the evidences that God has furnished. Not knowing God, mis-knowing him, they cannot recognize his credentials. Their stubborn skepticism shows them to be wicked and adulterous, specially in reference to God. Unfaithfulness is the ground of their infidelity. If any man will do his will, has this for his ruling desire, he will not be long in finding out whether Jesus is the Sent of God or not.

O ye of little faith, why reason ye among yourselves because ye have brought no bread? (5). It is evident from Mark's fuller account that Jesus was very much displeased. They had brought only one loaf. On the other side they would be among strangers and would have to get bread where they could. So when Jesus spoke of the leaven of the Pharisees which they were to beware of, their minds being more occupied with material than with spiritual things, they fancied that Jesus was reproving them for carelessness in not having brought a good supply of bread. Jesus resented strongly this misapprehension, as it showed their misconception of him. Was he one to be occupying himself with cares of this kind? Suppose there was only one loaf, would he not make this sufficient for all? What had he wrought the miracles of the loaves for but to teach them not to be anxious about bodily wants, but trust in his all-sufficiency? So we see how want of faith leads to erroneous interpretation. The language was figu-

rative; but so the language of their Master was almost constantly.—It may be that some of the disciples were not altogether satisfied with the way in which Jesus had answered the Pharisees, 1-4. Instead of giving them any proof of his power, he had told them there was no sign for them and had left them; and the Pharisees had probably turned to the people with an air of triumph, as much as to say, You see he is not able to satisfy us. And some of the disciples of little faith, as they thought over the matter in the boat, wondered why Jesus should not have confounded these proud interrogators by some mighty works, some token of his power that no man could gainsay. This leaven Jesus saw entering their minds, and would put them on their guard, how well would it be for us if we carried this warning with us everywhere.

He took the blind man by the hand and led him out of the town. (23). They were in a narrow and crowded bazaar; the blind man should open his eyes on something better than the dark streets and dingy shops; the crowd was too great there, the excitement unpleasant; reasons like these may have influenced Jesus to lead the man forth into the country. At all events, there is something exceedingly interesting in the picture presented: Jesus, the Son of God, the blessed and only Potentate, taking the poor blind man by the hand, and thus, hand in hand, going forth from the crowded city. The noticeable thing in the miracle is that the cure was not perfectly accomplished at once; the hands of Jesus were laid upon the man a second time before he saw clearly. There was instruction here for the disciples, if they had been willing to receive it. They did not think that a time was coming when Jesus would say to Peter, 'When thou art converted strengthen thy brethren.' How many there are who have availed themselves of Jesus just to get relief from the burden of sin, and to get a hope of salvation, and do not avail themselves of his power to destroy the works of the devil in their hearts; how many that look to him for justification and not for sanctification. Half-cured, seeing men as trees, walking, they go staggeringly along, and the people deny that their eyes have been opened by Christ, deny the miracle, and ascribe what change there is to more natural agencies. Their eyes are only half opened to see the glorious things set forth in the promises and invitations of the Scriptures. They can only see the way of life by the help of those who are traveling therein. Some of their bonds have been loosed, but others remain. Oh what a melancholy spectacle; how sad that any man should try to satisfy himself with such a half-cure, with only fleeting glimpses of the glorious truth as it is in Jesus.

Epitome of News.

SATURDAY, NOVEMBER 5

—The *Indian Critic* says: "No fact is stranger to prove that 'Young Parsi' is a race without religion, than the frequency of suicide among them."

—Reviewing the Municipal Commissioner's budget, the *Times of India* would instance No. 31, being "Contribution towards working of Contagious Diseases' Act." This is a euphonious title, and perhaps the Finance Committee will inform the Bench who or what else "contributes" to that object, and how much. We strongly suspect the whole burden of this costly "experiment" is borne by the rate-payers. Taking all the circumstances into account, we do not see that there is any good ground for charging the Municipality with any part of this Rs. 40,000.

—Same: "We had occasion the other day to compliment the Khundwah police for their dexterity, in recovering the girls who have been brought by professional kidnappers for resale in the Deccan, and also for the efficiency they display in detecting crime generally. Few, probably, except the police, have any idea of the extent of the practice that has just received such a check. We learn that Captain Fraser's force has rescued no fewer than thirty-two kidnapped girls—all sold for the usual purpose. The average price for each girl was fifty rupees. It has been ascertained that the kidnapping gang just secured had a perfect organisation, and kept up an extensive daily correspondence with other parts of India."

—*Deccan Herald*: A "Confirmation" was held in St. Mary's Church on Wednesday by the Bishop

of the Diocese. Eighty candidates were presented from Poona and Kirkee, of whom sixteen were Tamil Christians. The Bishop gave a very solemn address to the candidates before laying hands on them. He dwelt chiefly on the necessity of taking Christ for their example in their future lives. He insisted on two points of His character as of most moment to them. 1, His singleness of purpose in having an eye only for His Father's work; and 2, the practical way in which He carried out that work.

—A writer in the *Times*; Beaumont, Sept. 16: "I have reserved for the conclusion of this letter a point which I have observed and studied with the closest attention,—the behaviour of these troops in the country through which they pass. I well know what was too generally that of the Northern troops in the South in our own civil war, and that of the French in invaded countries during the wars of the first Empire. I have been surprised at the admirable conduct of these people. I have now been with them four days, in the four towns of Vic-sur-Aisne, Crepy, Sonlis, and Beaumont. On their marches they simply defile quietly along the roads without picking an apple from a tree. Their system being to lodge in the villages and towns, they send in advance an order to the Mayor to provide billets for so many officers' and men and stabling for so many horses. The men are to receive reasonable food, and the horses to be provided with stated rations of forage. The troops know nobody but the Mayor in the transaction, and on their departure a receipt is given him, on which it becomes the business of his Government to indemnify the cost to which the locality has been put, the Mayor being the organ for its distribution.

—*Englishman*: "A small pamphlet, consisting of 16 pages, has been sent to us by Messrs. G. C. Hay, & Co. It appears to be one of a long series, for it is marked 'No. IX—25th Year.' From a notice at the end we are disposed to ascribe its authorship to the Rev. M. Baxter, editor of the *Monthly Prophetic Magazine*, 'in neat cover, 1d.,' and author of 'Louis Napoleon, Destined Monarch of the World,' and of 'The Coming Battle.' The keynote of this valuable illustration of Mr. Baxter's prophetic vision is given in the opening sentence:—'Whatever may be the result of the present war, there can be no doubt that it will teach the world one mournful lesson—the worthlessness and the corruption of Protestantism.' The triumph of the Germans in the present war would be the substitution of 'the dark, saturnine, and dogged atheism of Germany' for 'the light, volatile atheism of France'—that is, of 'the atheism of Protestantism' for 'the atheism of Popery.' Now, 'Popery believes in a Trinity, a Redeemer, and a miraculous power; the Protestantism of Germany is perverted into a neology, which denies or explains away them all.' Therefore, it is very improbable that the Germans will be permitted to succeed in the long run. Indeed—the pamphlet is dated September 1st—the French Emperor, we learn, purposely drew the German armies into the heart of France with the intention of falling upon them and crushing them at one blow. Germany 'has not a shilling, an ounce of provision, nor a fighting man which has not been pressed into this war. Therefore, if Germany fail in this one effort, she has nothing to fall back upon—she will be utterly exhausted; while France has not yet exerted one-half of her own strength. The consequences is obvious: Germany will lie prostrate, and France will be the arbitress of Europe.'

—*Galle telegram*; Hong kong, 18: "Matters still look unsatisfactory at Tientsin. Energetic preparations for War are being carried on both at Tientsin and Peking.

—*Star of India*: "The number of candidates for the ensuing Matriculation examination is, we learn, about 900 against 835 who presented themselves last year."

—*Overland Mail*: The princes of the great German nation have found a competitor for the hand of one of the amiable daughters of the Sovereign of England, and Her Majesty has graciously approved the marriage of Her Royal Highness the Princess Louise with Lord Lorne, the eldest son of the Duke of Argyll.—Lorne, the heir of the House of M'Callum More, the representative in Parliament of Argyllshire, has won laurels for himself at the India Office where, in the capacity of private secretary to the Duke, he has been most highly appreciated.—M. Leon Gambetta, Minister of the Interior, has got out of Paris per balloon, and reached Tours. At Rouen he made a speech, which he concluded as follows:—

"Let us make a pact with victory or death." He left the heights of Montmatre on Friday morning October 7, in a balloon called the "Armand-Barbes," accompanied by his secretary, M. Spuller, and M. Trichet, an aeronaut. A second balloon also ascended at the same time in which were three American gentlemen, the sub-prefect of Redon, and an aeronaut.—An immense crowd was collected to see the departure of the two balloons. M. Nadar, who had directed the construction of the balloons, superintended their departure. At first the balloons travelled nearly side by side, and the travellers in the two cars could converse. While passing above the Prussians line, the Prussians kept up a continual fire upon them, and the balls flew whistling round the cars. At three o'clock the two balloons separated; but they were already very near the spot at which they might descend. One of them the "George's Sand," descended without obstacle near Roye. The "Armand-Barbes" got caught in a tree near Montdidier. The descent of M. Gambetta and M. Spuller was perilous; but some peasant and a gentleman passing by in a carriage came to the assistance of the travellers. M. Gambetta only received a few scratches. The aeronauts brought carrier-pigeons in a cage with them, which will carry back to Paris the news of M. Gambetta's arrival.—His Highness the Maharajah of Kolapore, accompanied by Captain West, paid a visit to the Archbishop of Canterbury, and was entertained by His Grace at luncheon on October 10th. After luncheon the Archbishop drove the Maharajah through the woods of Addington Park. —Four of the eyeless fish of the Mammoth Caves of Kentucky have been brought to the Dublin Zoological Gardens by Dr. Mapother and are living there in perfect health.

A telegram from New York announced the death, at Lexington, Virginia, on October 12, of General Lee, the Commander-in-Chief of the Confederate Army during the great rebellion. The cause of death was congestion of the brain. General Lee's symptoms were not considered dangerous until Monday night. He died calmly, we are told, and in full possession of his reason, expressing a sure faith in religion. His death causes great grief throughout the South. Business in Virginia has been generally suspended, and the press, with few exceptions, and regardless of politics, extol the exalted purity of character of the deceased. The deceased general was in his sixty-fourth year.

MONDAY, NOVEMBER 7.

—*Galle telegram*, Hongkong, Oct. 20: "It is stated that Mr. Wade applied to the Admiral for a guard for Tientsin, during the winter.—A gunboat with 10 marines on board, has been stationed at Newchange, to protect the residents in case of need—these precautions are looked upon as very inadequate. The Northern Ports cannot be considered safe without troops.—Mr. W. H. Seward has arrived at Japan from America, on a visit to China. The shore-end of the Shanghai Cable was laid to-day.

—*Times of India*: "We announced on Monday that the *Cambría* had been lost with 170 of the passengers and crew. The *Cambría* was one of the Anchor Line of North-American steamers running between New York, Liverpool, Glasgow and Derry, and left New York on the 9th of October. We have not yet learned the cause of the disaster.

—The first block of the Munora breakwater, at Kurrachee, was laid on the 1st inst., by Sir Wm Merewether.

—The sum of Rs. 14,698 has been subscribed in Bombay to H. M. S. *Captain's* Widow and Orphan Fund.

Bourbaki was sent, and the Empress said she wanted him to take charge of the Prince Imperial, to conduct him to Metz, and let him remain with Marshal Bazaine's army until the time came for completing arrangements for a peace on the basis of the cession of Alsace and Lorraine, the abdication of the Emperor, and the restoration of the dynasty in the person of Napoleon IV., with herself for Regent. Bourbaki declined and returned to France, not however to Metz.

—The S. S. *Brazilian* left Liverpool for Bombay with 70 passengers, Oct. 11, met with bad weather, put back and sailed again Oct. 21.

—*Madras Mail*: "The new Sutlej bridge is stated to be 6,468 feet long between abutments, or nearly 1½ mile, supported on 57 well-piers sunk on an average, forty feet below the river-bed, and spanned by 58 iron girders, each 111½ feet long,

which, with all iron-work on the bridge, weighs 3,480 tons, or nearly 100,000 maunds."

—Col. Pemberton, in his last letter to the *Times*: "Only those who have seen a battle-field can form a notion of the extraordinary way in which the horses, as long as they have a leg to crawl on, will follow the regiment to which they belong. I saw what evidently had been sergeants' horses keeping their position in rear of their squadron, wheeling with it, and balking exactly as if their riders were on their backs, and all the time streaming with blood."

—*Star of India*: "The Police authorities on Saturday warned the public, by beat of *battakee* that cholera was ravaging at Pundoorpoor and advised the Hindoos not to go there on pilgrimages this year.

The Police are rather late in the day. Two or three weeks ago, being in the Deccan, we saw a cavalcade of about 40 carts, with several hundred men women and children on their way to Pundoorpoor. They had come all the way from Khandeish.

—English papers say that the Chinese coolies in Peru, have risen against the Whites and massacred a number with shocking brutality. They then tried to sack the town of Barranca, but were repulsed and dispersed in small bands into the neighbouring mountains. There has also been a revolt in Martinique.

—Among the papers of the Emperor found in the Tuilleries is a memorandum showing that there was to his credit, at Baring Brothers, in December, 1866, a total of £933,000.

—*Times of India*: Calcutta:—The season has fairly commenced, for we have the Theatre in full swing, the Opera Company have got over a first night, the Jesuits, like wise men, have held the first Fancy Fair, and in addition to the first Race Meeting, we have had the pleasure of seeing the Dalhousie Institute awake from its trance! The Fancy Fair was very wretched. It had rained and the grounds were dreadfully sloppy, but no amount of sunshine would have made it a success. It only went off at all, because of the raffle for the house in Free School Street, an offer of Rs. 25,000 had been made for the winning ticket, which fell to the lot of a wealthy native. The story is that this man bought several chances, but before the raffle came off, he sickened and died. He felt his end approaching, and therefore directed that the house, should he win it, should be devoted as *debutter* property to the worship of a particular image of the Goddess Doorga. I wonder if the luck of the image will confirm its votaries in their belief of its sanctity and power. If an idol of the Virgin had won, I fancy we should have heard something of this sort."

WEDNESDAY, NOVEMBER 9.

—The average number of words telegraphed daily by Reuters' agency in August and September was 170. The *Star of India* thinks there are about 15 papers in India that subscribe for the telegrams: It thinks the telegrams have been selected with fairness and discrimination.

—*Times*: "Several parcels of diamonds have been received in London, and the private commercial advices are very favourable as regards the animation these discoveries have created in the colony. At present the number of explorers is about 15,000, and experience thus far seems to show an average return for their labour of about 12s. or 15s. per day, but the influx to the district was expected soon to amount to 20,000. The distance is 800 miles from Cape Town and rather less from Natal, and the community will have to constitute its own form of Government. There is, however, a Prussian Protestant missionary on the spot, who appears to collect a kind of export tax on the authority of some of the local chiefs."

—*Bombay Gazette*: "The political organization of France was solely dependent on Paris. When Paris was first revolutionized and next invested the links of authority fell apart in all directions. Each locality was left to itself; the Prefect was no longer dominant; the Mayor was at the mercy of his fellow-citizens. The artificial bonds of cohesion having snapped, unity of effort became impossible. Who was to give orders, who could give orders with the certainty of being obeyed? There were no powerful landed proprietors; no nobles; no country gentlemen: there was nothing but the disjointed framework of the Imperial system. In short there were no strongly-rooted centres in the departments having interests in common, and political relations with each other. Politically France has had to be organized afresh in the face of the foe; and organized without effective impul-

sion from Paris. In time the thing might be done : but the Germans do not give time. Socially, the condition of social is not favourable to a common spontaneous effort. There are millions of proprietors in France. They cling desperately to the patches of soil they call their own and whence they derive their subsistence; and they are naturally loth to leave the homestead and field in order to fight Germans. A strong Government in Paris compelled them to send their sons; but the strong Government has disappeared; the arms of compulsion has been destroyed; and instead of an order from the Prefect supported by bayonets and gendarmes, there is only an loquent proclamation from M. Gambetta.

—Hongkong, Oct. 18: Intelligence has reached from Japan of a very severe typhoon, in which many lives were lost. An aerolite over three cwt. fell near Yedo.

A promise has been made to rebuild the native Christians' chapel destroyed at Fatsian by the mob.

Melbourne, 11: The construction of the Overland Telegraph line to meet the Anglo-Australian Company's cable at Port Darwin has been commenced at both ends.

—*Bombay Gazette*: "We are now asked to believe that General Trochu alone prevented the Parisians from accepting the armistice which was proposed by England, supported by M. Thiers, and backed up by the Provisional Government. Whatever may have been his line of reasoning, what most concerns us is that a strong difference of opinion on a vital question exists in Paris. The Military Head Quarters do not agree with the Hotel de Ville; the Governor of Paris, appointed by the Emperor, accepted by the Revolutionists, dissents from his colleagues; the War Office is opposed to the Commune. The burden of responsibility is growing severe, and there is a desire for an Assembly upon whose broad back it might be thrown. The General thinks it too soon to give in. Count Bismarck has widened the breach by proposing that War and the Elections should go on side by side. He is evidently bent on exhausting the process of conciliation; and he has good reason for that course; since he must desire to see an authentic Government or body with whom he can treat; and he probably thinks, grounding himself on historical teaching that an Assembly would be more peaceful than the leaders of the Parisians who are more or less at the mercy of their subjects. On all grounds it is expedient that France should have a Government, but at present, according to the telegram, General Trochu stops he way."

THURSDAY, NOVEMBER 10.

—H. E. the Viceroy arrived at Calcutta yesterday: The *Semaphore de Marseilles*, of October 14, contains an *arret* by the Administrateur Supérieur des Bouches-du-Rhône, of the previous day's date, decreeing the expulsion of the Jesuits. After a lengthy preamble, the decree says—(1) The congregation of the Jesuits at Marseilles, having no legal existence, is and remains dissolved. (2) The Jesuit fathers put under arrest shall within three days be conducted beyond the frontiers of France. (3) All the real estate forming the establishment known under the name of the Mission de France and its dependencies of what nature soever, shall provisionally, and till it may be disposed of by statute, be placed under sequestration.—Amongst the reasons for this step mentioned in the preamble the principal seems to be that the congregation of Jesuits has lately been a centre of political intrigues.

Times of India: A perfect understanding has been arrived at between England and Russia with regard to the Central Asia question.

—*Galle telegram*: "The 'Shanghai Courier' says an Imperial edict has been issued, banishing the late Fu and Hsien, of Tientsin, for not suppressing the outbreak; banishing also 21 prominent rioters, and ordering 15 ringleaders to be beheaded. It is generally believed that this, together with a compensation for the property destroyed, is the utmost atonement the Chinese Government will make, and that, pending the approval of the French Government, these terms have been accepted by Count Rochechouart.

—*Shanghai, Oct. 11*: "The 'North China Daily News' thinks that half a dozen regiments should be ordered from India.—According to the same paper Li-hung Chang has arrived at Tientsin and sent the guilty magistrates to Peking, in accordance with an Imperial edict issued three months ago.—Advices from Peking assert that Count

Rochechouart has withdrawn from further negotiations, in consequence of the recent news of political changes in France.

—*Times of India*: "Mr. W. H. Seward intends paying a visit to Bombay, in the course of his trip round the world. That gentleman proceeded from New York, via San Francisco, to Yokohama. Having visited Yeddo, he and his party proceeded to Shanghai, being desirous of reaching Peking before winter. From China, Mr. Seward visits Calcutta and Bombay, hence proceeds to Europe. Mr. Seward is accompanied by Governor Randall, of Wisconsin, and wife and the Misses Risley.

FRIDAY, NOVEMBER 11.

—A nugget valued at £3,496 has been found in the Victorian gold fields.

—*Bombay Gazette*.

—THERE are in all 901 candidates to appear in the forthcoming Matriculation Examination, which commences on Monday the 21st inst. in the Town Hall. Of the candidates 718 are Hindoos, 130 Parsees, 5 Mussulmans, 4 Israelites, 1 Bengali, and 43 Indo-Britons, &c. The examination will last three days, and the result will, we believe, be announced on or about the 14th December next. There are 136 candidates for the F. A. Examination, 5 for M. A., 17 for LL.B., 91 for B. A., 4 for L. M.; 14 for first, and 7 for second, examination in Civil Engineering.

—Deaths last week, 316

—Pioneer "The total number of deaths from snake-bite in British India during 1869 was 11,416. This total, large as it is, is, however, concluded from very inadequate returns, so that it is more than probable that the annual deaths from snake-bites are not fewer than 20,000."

Mr. T. McGuire, the medical attendant on the Staff of His Excellency the Commander-in-chief, has been gazetted an Honorary Assistant Surgeon on the Bombay Medical Establishment.

—According to Dr. Dallas, of the Bench of justices, the less than one million of people in Bombay pay more than a sixth of as much in taxation as the 30 millions of the United Kingdom.

—There in an extract from a recent number of the *Figaro*, one of the papers of circulation in Paris. But, O country; never diest. Bled in all thy veins by the butchers of the North, thy divine dead mutilated by the heels of brutes, the Christ of nations, for two months nailed on the cross, never hast thou appeared so great and so beautiful. Thou neededst this martyrdom, O our mouth to know how we love thee. In order that Paris, in which there is a genius which has given her the empire of the world, should fall into the hands of the barbarians, there must cease to be a God in heaven. As God she exists, and as God she is immortal. Paris will never surrender."

BISMARCK'S RELIGIOUS CHARACTER.

BY PHILIP SCHAFF.

The astounding events now passing in Europe remind me of my promise to translate for the *N. Y. Observer* extracts from some interesting and characteristic letters of Count Bismarck which I collected last year in Prussia and which give unmistakable evidence that this extraordinary man—the victor of Napoleon and the first statesman of the age—is no stranger to religious experience. His master, King William, is an honest, God-fearing old soldier, and every observer of his public conduct in this French war must have been struck with the tone of unaffected modesty, truthfulness and pious recognition of the hand of God in the events of history. I am confident that Bismarck fully shares these feelings. I know from a number of facts which I learned from his pastor (the Rev. Mr. Southron, a most earnest evangelical preacher in Berlin), and several of his intimate friends, that, whatever may have been his former life, he is now a man of decided Protestant religious convictions and irreproachable private character. But let him speak for himself.

[From a letter dated Berlin, Dec. 26, 1865.]

My Dear A.—Although I am hard pressed for time, I cannot leave unanswered an interpellation which is addressed to me from an honest heart with an appeal to Christ's name. I sincerely regret if I give offence to believing Christians but I am certain that in my position such offence is unavoidable. In the camp of my necessary political opponents there are, no doubt, many Christians who are far ahead of me on the way of salvation, and yet, on account of what on both sides belongs to earth, I must live in conflict with

them. I need only appeal to what you say yourself: 'Nothing of the public life on a high eminence remains hidden.' Where is the man who, in such a position, does not give offence, justly or unjustly? I concede more than this, for your utterance that nothing remains hidden is not true. Would to God that, besides what the world knows of me, I had no other sins on my soul, for which I hope forgiveness only by trusting in the blood of Christ (*fur die ich nur im Vertrauen auf Christ Blut Vergebung hoffe.*) * * * As a statesman, I am not even sufficiently bold, but rather timid in my feeling because it is not easy in questions with which I have to wrestle to gain that clearness on which alone trust in God can thrive. He who calls me an unscrupulous politician does me injustice let him first try his conscience on this battle field. * * * If I stake my life on this cause, I do it in that confidence in God which I have nursed and strengthened in long and severe conflict, but in honest and humble prayer to God." In a letter to his wife, written from Frankfort, 1851 Bismarck confesses to a serious change of his view of the world.

"Day before yesterday I dined with — at Wiesbaden, and looked, with a mixture of sadness and wisdom upon the theatre of former folly. May it please God to fill with his clear and strong wine that vessel in which, twenty years ago, the champagne of youth uselessly evaporated, leaving but empty dregs behind. Where and how may — and Miss — be now? How many are dead and buried, with whom I then wasted away the time in courting, drinking, gambling (*mit denen ich damals liebte, beehrte, warfette*)! How many changes has my view of the world (*Weltanschauung*) undergone within the last fourteen years! How much appear to me little now, that then appeared great how much is venerable to me that I then laughed at? How many a leaf may yet bud from our inner man and worthlessly fade away till another fourteen years have passed by, if we should live till 1865?"

"I cannot conceive how a man who reflects, and yet ignores God, can endure life for contempt and ennui. I do not know how I stood it formerly. If I had to live now as I did then, without God, without thee, without children, I could see no reason why I should not lay off this life like an unclean shirt. And yet most of my acquaintances are in this condition and yet they live! If I ask, individual cases, what justifies this or that man to continue to live, to labor, to worry himself, to intrigue and to act as spy, I verily do not know."

"You must not infer from this scribbling that I feel particularly gloomy; on the contrary, I feel as if, on a beautiful September day, I looked upon the leaves as they turn yellow: healthy and cheerful, yet a little sad, a little home-sick longing after the wood, the sea, the wilderness, after thee and the children,—all mixed with sunset and Beethoven."

"On Saturday afternoon, I rode with Rudesheim. There I took a boat on the Rhine and swam in the moonshine, only nose and eyes over the blue waves. There is a strangely dreamy delight to lie in the water in the silent, calm, warm night to be slowly carried by the stream, to behold the moon and the stars above, the mountain tops and towered castles on the shore, and to bear nothing but the gentle splashing of one's own motion: I would like every day so to swim. Returning I drank good wine and sat long smoking with Lynar, on the balcony, looking at the Rhine beneath. My little Testament and the starry heavens led us to Christian conversation; I shook the Rousseauish virtue of his soul, yet without other effect but to bring him to silence. He has been spoiled in his youth by tutors and governesses, without becoming properly acquainted with his parents, and has by reason of similar education acquired views similar to my own, but found more satisfaction in them than I ever did.—*New York Observer.*

THE AHMEDNUGGER NORMAL SCHOOL.

(From the *Times of India*).

The attention of those who feel interested in Vernacular Education has not been sufficiently directed to an institution that is doing a very important work in the way of providing elementary teachers for village and other schools. The writer takes advantage of the occasion of his having acted as one of a Committee of Examiners appointed to visit this Normal School, to point out

its highly useful character, and how successfully it is demonstrating that trained Vernacular teachers, and consequently a good elementary school system, are not impossible things.

The Christian Vernacular Education Society was established in 1858, and was designed to form a memorial of the Mutiny, in the way of providing Christian education for the masses of India in their own mother-tongues. This object was to be carried out by "establishing in the larger towns Christian Vernacular Training Institutions, Male and Female," and by other means. In accordance with this design, the principal of the Normal School which the Society resolved on establishing in this Presidency, Mr. I. S. Haig, arrived from England about six years ago. As the work was to be carried on exclusively in the Vernacular, Mr. Haig had to apply himself at once to the acquisition of the Marathi language and in the brief period mentioned, he has not only done this successfully but has also organised a Training School as complete in its departments and mode of operations as similar institutions are at home and has, withal, mainly by his own exertions in collecting funds, &c., aided, however, by a liberal grant from Government of Rs. 6,000, raised a substantial building, suitable in every way for his work, and an ornament, too, to the ancient city of Ahmednuggur. Those who can at all appreciate the difficulties that must have been surmounted, will most readily credit Mr. Haig with a high degree of energy and resolution.

The nature of the work requires an arrangement of the pupils and students in four departments—viz., a *Model School*, in which the youths who are preparing to become teachers may, by practising under the superintendence of their Principal, acquire the art and best modes of teaching; a *Preparatory Class*, consisting of boys who, while receiving a good elementary education, supply material for the upper divisions, to which, however, only such are transferred as seem likely to be convertible into teachers; a *Junior Class* or first-year students of the Normal department proper; and a *Senior Class*, consisting of second-year men who are to be considered fit, on the expiry of their term, to take charge of village or other Vernacular schools. The advanced students have of course teaching, both in its theory and practice, as a main branch of their studies.

The pupils and students are obviously under admirable training and discipline. The answering of the younger ones reminded one of what one hears in well-conducted schools at home. The answers were relevant and precise—not consisting of snatches of sentences, or monosyllabic exclamations, such as one commonly hears in Vernacular schools. The written answers of the older students also were distinct, intelligent and at times full; attaining in the cases of five papers, and in the phraseology of these days of figure-tests to full value. Of course the subjects are not like those of a University course; but the students are required to be decidedly good in all the branches of an elementary education: and they have, in addition, something of Astronomy, Geometry, Algebra, and a course of the Evidences of Christianity. It would not be too much to say that, *mutatis mutandis*, the answers of the senior students would compare favourably with those of similar institutions at home.

To have advanced the work to its present stage, would of itself have been an honour to the Principal of this institution, even had his material consisted of high-caste youths; but the honour is undoubtedly greatly enhanced by the fact that the students are drawn, all but exclusively, from the very humblest class. A word may be said in explanation of this circumstance. The Normal School is a Christian institution: the students are from the Native Christian population. It is this that explains the planting of the institution in Ahmednuggur, which is the centre of the operations, and the devoted labours of the American missionaries, who have been the means of gathering large numbers of the native people into a Christian community. No other town in the Presidency would have so well answered the purpose of the Christian Vernacular Society, not even the capital, where, besides the difficulty of securing unanimous action, the desire for English education would have prevented the students from persevering to the required degree, as well as rendered them dissatisfied with their subsequent humble labours in the vernacular. Even as it is, some of the youths attending the Normal School get infected

in this way, and go off in quest of English. Now, the majority of Native Christians belong to the lower castes of Hindoos, and inherit, thanks to high-caste oppression, a lower intellectual capacity—the result of that iniquity that crushed them out of the common brotherhood, and has kept them degraded for ages. Nor would it have been discreditable to them had they been unfit by such an institution as this; while, to missionaries, the idea of training Mahar boys into intelligent teachers must at one time have seemed chimerical. Thanks, however, in the first place to those missionaries who have been believers in our common humanity, as well as men of trust in God, and thanks to the effort of this Christian Vernacular Society, it is being clearly demonstrated that a Mahar youth is susceptible of good mental training, and capable of being turned into an intelligent teacher, with whom the Brahman *puntiojes* of the old school will bear no comparison. At the same time, such a result can as yet be the fruit only of severe labours.

The American missionaries have very cordially supported the Normal School and as their work is all carried on in the vernacular, they have hitherto been, and probably will continue to be, the greatest gainers by it. Their Vernacular schools are now being supplied with teachers from the Normal School; and very favourable reports have been given of the improved teaching introduced. But it is no part of the policy of this Mission to retain exclusively the advantages thus offered, any more than it is the policy of the Christian Vernacular Education Society to bestow its favours exceptionally. Its agency while of course, an independent one, is, by its very nature, a helper of established agencies; and Mr. Haig's institution offers advantages to all Christian societies (and to any Native societies, too, for promoting Vernacular education, if they desire it) irrespective of denomination. To some small extent, other missionary societies have availed themselves of this advantage; but whether from ignorance of the real progress the institution has made, or from a want of appreciation of the worth of trained teachers, the benefits of the Normal School are not nearly so widely diffused as they deserve to be. Probably in a short time schools conducted by these teachers, although they bear the name of Christians, and are despised besides on account of their caste, will recommend themselves to the Hindoo and other portions of the population. In any other country than India this would be the case, and one would hope that the good sense of even humble villagers would lead them to prefer such men to the old *Puntiojes* who dawdles away the day amid din and disorder, and know nothing more of the work of teaching than the little urchins who sit shrieking around him.

TELEGRAPHIC NEWS.

London, 4th.—A riotous armed manifestation took place last Monday in Paris. The Committee of Public Safety proclaimed that the Members of the Government were held prisoners. The Members were subsequently rescued by the National Guards.—It is asserted that the armistice was signed yesterday; Paris is provisioned while the armistice lasts.—The Constituent Assembly has been convoked for the 15th inst.—Advices from Paris, dated the 2nd inst., state that the Government have ordered a vote to be taken to-morrow, whether the Parisians will maintain in power the Government of national defence.—The Constantinople correspondent of the *Journal de St. Petersbourg* announces a rapprochement between Russia and Turkey.—The Empress Eugenie has left Wilhelmshoe.—The transport *Crocodile* has arrived at Portsmouth.

5th.—The voting in Paris on Thursday resulted in 442,000 ayes and 49,000 noes.—A deputation of the National Guards afterwards congratulated the Government on the result of the voting.—M. Jules Favre said Government had sworn not to yield an inch of territory. His announcement was received with enthusiastic applause.—The Candidature of Prince Amadeus, of Italy, for the Spanish throne encounters serious opposition in the Cortes, but a majority in his favour is, how expected.—The Government at Tours continues to make energetic military preparations.

6th.—Everything is now ready for the bombardment of Paris, and the King's commands are alone awaited.—The Prussians have captured two Paris balloons, with five passengers—Felix Pyat, Joly, and other chiefs of a battalion of the National Guards have been arrested at Paris.—M. Thiers has received orders from Paris to break off the armistice negotiations, and to leave the German Head Quarters.

7th.—The Paris Government of France refuse the offer of an armistice.

8th.—The Prussian refusal to allow the provisioning of Paris caused the rejection of the armistice.—Indecisive

fighting in the East of France continues.—Fort Mortier near Neuf Briesach has capitulated.—At Lyons the country people are flocking into the City Defensive preparations are actively progressing.—The Tours Government have ordered the arrest of Marshal Bazaine, if found in France, for treason in surrendering Metz.—At Marseilles tranquillity has been restored.

8th.—Advices from Versailles state that after the rejection of the armistice by the French, Count Bismarck offered to allow freely that the elections might be proceeded with, even in the occupied districts, but without an armistice.—The majority of the Paris Government were favourable to the elections and the armistice, but they were overruled by General Trochu.

9th.—Verdun has capitulated.—It is reported that the Army of the Loire has repulsed a Prussian attack, capturing 64 prisoners.—Lyons is being placed in a throught state of defence.

10th.—At the Lord Mayor's banquet last night Mr. Gladstone defended the observance of neutrality by England in the present war.—Earl Granville detailed the efforts made by England to obtain peace, which he said Prussia absolutely desired. England alone, and unsupported, had suggested the armistice. She desired to see a strong and united Germany but would deprecate too great a humiliation of France.—No fresh fighting has been reported. It is certain that the Germans intend to bombard Paris when they deem the moment opportune.—The Democrats have carried the elections in the States of New York and Tennessee.—Government have received a telegram from Peking dated the 26th of October, stating that there are no apprehensions of danger in the North of China.—Latest advices from America state that the Conservatives have carried the Missouri and the Democrats the Alabama elections. The general result of the elections shows a Democratic gain.

11th.—From Tours it is reported that heavy fighting took place on Wednesday near Orleans, and that the Germans have been compelled to evacuate that city. Fighting was resumed on Thursday.—It is reported that Neuf-Brisack has capitulated.

Miscellany.

—The *Record*, reviewing Dr. Birks' "The Pentateuch and its Anatomists":

On the question of authorship of the Pentateuch the following schedule will enable us to see at a glance how these self-styled Biblical critics differ from each other. If, as Bishop Wordsworth justly remarks, "they were agreed among themselves, we might suppose them to be safe guides. But they are like the builders of Babel distracted by a strife of tongues and uttering a harsh jargon of discordant sounds. They bite and devour one another."

1. Astruc asserted that the Pentateuch was made up of twelve documents, of which the two principal are the Elohist and Jehovistic. From these Moses composed the book in twelve columns. 2. Eickhorn says 1 Elohist, 1 Jehovist, and 1 compiler. 3. Elgen supposes 17 documents, but only 3 authors; and is so acutem in scent, as sometimes to divide single verses among the three and give each his own. 4. De Wette's theory is Elohist documents through-

out. Genesis and part of Exodus; the rest Jehovistic documents. 5. Von Bollen believes in the Elohist, but denies the Jehovistic. 6. Grambert has 3 authors—Elohist, Jehovist, and compiler, who does not scruple sometimes to substitute one Divine name for another. 7. Ewald's original opinion was in favour of unity of authorship, which he defended against the fragment and document hypothesis; about ten years later he supposed a great number of authors. 8. Hupfeld has 3 authors—Elohist, Jehovist, and compiler. 9. Knobel the same as Hupfeld. 10. Delitzsch—1 Elohist, 1 Jehovist, and ancient documents. 11. Davidson believes in 2 Elohist, 1 Jehovist, and a redactor. 12. Colenso—Elohist and Jehovistic documents, and several compilers. Such are the divergent opinions amongst this happy jury of critics respecting the authorship of the Pentateuch, by which it will be seen that some admit 2 ideal authors, a greater number 3, Davidson and others 4, Ewald at least 7, and others varying from 13 to 20!

Nor must it be forgotten that the so-called "facts and arguments" which Dr. Colenso has brought against the veracity of the Pentateuch, and which are unknown to 25,000 of the religious teachers of England, according to the *Westminster Review*, are any thing but original. They are, for the most part, mere plagiarisms from an older and more learned race of infidels than himself. And to give a specimen of the "facts and arguments" adduced by one of the leaders amongst

them, in his hostility to the books of Moses, let us hear what Von Bohlen says in his *Einleitung* on the subject. Speaking of the Hebrew prophets before the captivity, he has the temerity to declare that "they never enforce a precept with the words of the Pentateuch, by which they might have considerably heightened the effect of their denunciations, as a Mohammedan teacher would his instructions by the word of the Koran, and here the *argumentum a silentio* is so powerful that it gives the certainty of the axiom to the assertion that these prophets were not acquainted with the Pentateuch." Hence the Pentateuch could not have been written until after the return of the Jews from Babylon. This peculiar style of evidence reminds us of the story of a lawyer who argued with a man in the stocks. "They cannot put you there for that," and who received the curt reply, "But I am here." So we reply to Von Bohlen and his sceptical congeners, "But Hosea and Amos, both of whom lived between two and three centuries before the captivity, have the one 51 and the other 46 distinct references to the Pentateuch." So much for Von Bohlen's "facts and arguments" for overturning Scripture, on which Hengstenberg has justly observed. "The lot which awaits such assertions may be foreseen by any who compare with them what has been adduced from Hosea and Amos. They will be regarded as proofs that these authors never read with thoughtfulness one single chapter of these Prophets. For in every chapter there are references to the Prophets which these critics have entirely overlooked, and they are so significant, and so strongly affect the essential meaning, that he who does not perceive them can never fully comprehend *that*."

If there be one portion of the Pentateuch beyond all others which bears the impress of simplicity and unity on its face, a thoughtful student of Scripture would naturally point to the history of Joseph as recorded in the Book of Genesis. And yet merely the opening portion of it, as set forth in ch. xxxvii., is divided by these modern theologians amongst four different authors in no less than thirty divisions, which fact would be sufficient to supersede with most persons the need of more laborious refutation of their scheme. And though the credulity of sceptics, as Mr. Birks truly remarks, is proverbial, it may be doubted whether a more striking illustration of it can be found than in the exposure of their "patchwork theory," where one single chapter is broken up into thirty morsels, and assigned to four different writers, of which scholars of the Colenso type have the audacity to boast, as a triumph of critical skill, a "settled result," far more credible than the express affirmation of the Apostles and their Divine Head Himself.

PASSENGERS ARRIVED.

Per *Siamatra*, 5th.

From Southampton.—Mr. B. H. Buckle, Mr. W. H. Huddleston, Mr. and Mrs. Murdoch, Colonel Hodgson, two Misses Gray, Miss Dawson, Mrs. W. Jameson and two daughters, Colonel and Mrs. Gough, infant and European servant, Mr. and Mrs. R. Bullock Mr. and Mrs. F. Bullock Mr. W. B. Stainsbury, Colonel Willis, Mr. R. Scott Moncrieff, Captain and Mrs. Grant, Colonel C. O. B. Palmer, Mr. W. T. Davey, Dr. and Mrs. Richmond, Mr. J. F. Duff, Miss Crossman, Captain and Mrs. Bridges, Mr. and Mrs. Kenny, Mr. and Mrs. Plowden, Mr. Cresswell, Mr. W. C. Clark, Mrs. McGrath and infant, Mr. J. Macnaughton, Colonel Webb, Mr. J. E. Owen, Mr. Johnstone Smith, Mr. and Mrs. G. E. Watson, Miss Wallace, Colonel H. Forbes, Dr. C. Wiehe, Mr. A. B. Steward, Mr. Fitzgerald, Mr. and Mrs. H. W. Graham, Mr. McAlister, Mrs. Forbes, Mrs. J. Turner and infant, Mrs. and Miss Palmer, Messrs. E. and C. Palmer Mr. L. E. Griffith, Mrs. Colonel Wilson and infant, Mr. Johnson, Mr. Thorpe, Mr. Parry, Mr. Longford, Mrs. H. Johnstone, three children and European servant, General and Miss Pott, Mr. and Mrs. Sym, Major and Mrs. Sym, Major and Mrs. Maclean, Colonel and Mrs. Holland, Mr. and Miss Holland, Mr. Ogilvie Mrs. Perry, Miss Moir, Major and Mrs. Barter, Colonel and Mrs. Mason, Miss Townshead, Miss Barter, Captain and Mrs. Watson, Mr. Monteath, Mr. R. J. Inman, Mr. F. Greenland, Mr. C. E. Horne, Mr. R. P. Irwin, Captain and Mrs. Newham, Mr. J. A. C. Hall, Miss Macdonald, Mr. and Mrs. Middleton, Mr. and Miss. L'Amiston, Sub-Conductor Cameron, Mr. J. Dougall, Mr. Reid, and five native servants.

From Malta.—Mr. Mc Gill.

From Suez.—Captain Ridgway Mr. A. Money, Captain Macpherson, Mr. T. Grant, two Misses Grant, Miss Sandys Mr. D. Fucius, Mr. H. C. Langton, Mr. H. Cooke, Colonel J. Young, Mr. Steinhalt, Mr. C. Palmer, Mr. F. Palmer, Colonel Wood, and three deck passengers.

From Aden.—Sixteen deck passengers.

PASSENGERS SAILED.

Per *Ellora*, 6th.

For Southampton.—Mr and Mrs Pettis, Mr and Mrs Nicol, Mrs Hall, Mrs Fraser and two children, Lady Louisa Hall, Mrs Craigie Blackett, Mr C H H Forbes and

two children, Miss M J G White, Major D W Beecher Mr E Greaves, Mr W Southern, Mr A Cook, Mrs Burn and four children, Miss Tudor, Mr G W C Hutchinson, Mr and Mrs Hopper and child, Mr Gibson, Lieutenant M F Consmaaker, Colonel J J Fulton, Captain and Mrs A T Davis and child, Captain R E Jenkins, Mrs Anderson, and Mr George Henry, Mrs Tanner and infant.

For Suez.—Colonel Triscott, Mr C W Mellor, Major and Mrs W W Goodfellow, Surgeon Major W Aitken, General Stammers, Mr Campbell Ferris and sister. Mr and Mrs Wallace and two infants.

DOMESTIC OCCURRENCES.

DEATHS.

SWEET.—Oct. 26th, at Bombay, Sophy, the dearly loved wife of Mr. James Sweet, formerly of Calcutta.

SYLVESTER.—Oct. 30th, at Kurrachee, after a protracted illness, Seraphina, the beloved wife of Mr. Apothecary Sylvester, Bombay Medical Establishment, aged 26 years.

WAKE.—Oct. 23rd, at Suez, Alfred Wake, Esq.

CARNEY.—Nov. 8th at Poona, Kenneth Davidson infant son of Lieut-Col. A. Carnegie, Assistant Adjutant General of the Army, aged 28 days.

SANDERS.—Nov. 9th, at Kirkee, Eleanor Maud the beloved child of Capt. and Mrs. Sanders, Bombay Staff Corps, aged 1 year and 11 months.

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